

THE
METHODIST CHURCHES,
NORTH AND SOUTH.

AN ADDRESS

TO THE MEMBERS OF THE

M. E. Church, South

AND TO ALL OTHER FRIENDS OF LAW, PEACE, AND RIGHT

BY A MEMBER OF THE KENTUCKY CONFERENCE.

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THE METHODIST CHURCHES, NORTH AND SOUTH.

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CHURCH, SOUTH, AND TO ALL OTHER
FRIENDS OF LAW, PEACE AND
RIGHTEOUSNESS.

CHAPTER I.

A REASON ASSIGNED.

The wise man has said: "He that is first in his own cause, seemeth just; but his neighbor cometh and searcheth him." Prov. 18: 17

Innovators, in Church and State, have never failed to secure the advantage which, "being first in their own cause," they give them. By first giving their dogmas to the people, and by securing the popular mind in their favor, they hope to block up the way of their "neighbor who cometh and searcheth them."

The people of Kentucky have recently had an illustration of the *haste* which the "setters-forth of strange gods" make to vindicate themselves and their theories, and to inculcate all who differ with them. But four months have passed since eighteen members of the Kentucky Annual Conference of the M. E. Church, South withdrew from that body and united with the M. E. Church (North)—a step which they might have taken in silence, without a pamphlet or a newspaper article, in their defence, being written. Yet, pamphlets and newspaper articles have followed each other in rapid succession from their pens, not only defending the course they adopted, but berating the church and ministry among whom they have spent nearly half their lives. The object of this little book is to "search" these

gentlemen, correct their mis-statements, and exonerate that church which is now the object of their disgust and the victim of their persecution.

In the prosecution of this design, we announce now our determination not to be swayed from the truth by any prejudices which we may have, nor suffer ourselves to be betrayed into any improper expressions towards those who have lifted up the banner of war against us.

The issues before us are too grave to admit of passion and party spirit in their examination. Truth requires not these auxiliaries in its defense, and error cannot long be veiled by them. To give, then, a calm and truthful statement of the causes which led to the withdrawal of these brethren from us, and to vindicate the M.E. Church, South from their aspersions, constitute the REASON for giving this pamphlet to the public.

CHAPTER II.

WHY DID THEY WITHDRAW?

A step involving grave consequences to society at large, to the Church of God, and to immortal souls, should be taken only after much prayer, careful consideration, and the most satisfactory grounds of justification before all concerned.

very difficult for men who have long stood before the is ambassadors of Christ, and exemplars of christian make a radical change in their religious status, even when all these conditions exist, without offending weak consciences, turning those who are "lame out of the way," and imperiling the souls of many. Nothing, therefore, savoring of angered haste, vindictive disappointment, or gratification of personal or party feelings, should form a *part*, even, of the motive of a minister of the Gospel or a private member of the church in changing his religion or church relation.

The eighteen who withdrew from us last September, have spent from five years to twenty years in the ministry of the M. E. Church, South, persuading men that the doctrines, polity, and usages of that church are more nearly conformed to the churches planted by the Apostles, than those of any other church of this age. By their influence a great multitude has

been induced to commit their own and the souls of their children to the care of that church, by taking membership in it. That these brethren were conscientious in these labors, we doubt not; and allowing them to be conscientious, we are impelled the more earnestly to enquire for the justifiable grounds of their withdrawal from, and subsequent course of action towards the church in which they have spent half their lives, and for whose destruction they now exhibit as much zeal as they formerly manifested for her spread and triumph. When St. Paul forsook the carnalities of Judaism and turned to building up the church against which he had "breathed out threatenings and slaughter," the *reason* which he gave for his change was so mighty that kings bowed their heads in silence as they listened to it, and Jewish fanatics were filled with confusion. Can these eighteen similarly justify themselves before a christian world? So radical a change as they made would require, we would think, weeks of the most prayerful consideration and self examination; and this exercise would naturally lead them to *speak* of their intended change. But so far as any expression of these gentlemen is concerned, it does not appear that such *intention* was even dreamed of before Conference, nor until very late in the session of the Conference.

Rev. Daniel Stevenson, on his way to the seat of conference, conversed freely with members of the M. E. South, concerning the questions which would probably be discussed at Conference, spoke of the probable issues, but made no allusion to any intention of changing his relation. At a meeting held in Lexington but a few months before the sitting of Conference, Rev. J. C. Harrison spoke in terms of severe reproof of the M. E. Church, (North) which he has since entered.

On his way from Maysville to the seat of Conference, Rev. E. M. Cole spoke in terms so severe and denunciatory of the M. E. Church (North), that his friends had to suggest to him moderation. These instances, with others that might be cited, do not exhibit that serious and prayerful mental state which ought to characterise christian ministers on the very eve of an extreme change in their church relations. But we follow these

gentlemen further, seeking for the incipient origin of their intention to withdraw from us. When they reached the Conference they took their places as usual. When the Majority and Minority Reports on the state of the church had been fairly discussed, and when by a large majority the Conference declined to adopt the Majority Report, which contained the offensive proposition of reünion with the M. E. Church (North), these gentlemen gave no intimation of an intention to withdraw from our church. If the ground of their withdrawal was the defeat of this scheme of church reünion, the hour that doomed that scheme to death was the time for them to have withdrawn. *But they did not withdraw THEN.* Some of these eighteen were presiding elders of districts, and were, consequently, daily closeted with the Bishop, arranging the work for the ensuing year, giving or receiving appointments for themselves and their friends. Up to the time we speak of, they had given the Bishop no intimation of their intention to withdraw, and thus they gave him no opportunity to fill the vacancies made by their withdrawal. If they had solemnly determined to withdraw at that Conference, it was imperatively binding upon them as gentlemen to notify the Bishop of such intention, so as to enable him to arrange the appointments accordingly. But in this, they accepted appointments and tacitly made the declaration that they intended *to fill* those appointments, and when they thus shut out all opportunity to fill the vacancies made by their withdrawal, they, at the last hour of the Conference, *bolted* from it and left the whole plan of appointments deranged. But they did more. After their cherished scheme of church reünion had been defeated, and all hope of such a result was lost to them, they permitted themselves to be voted for as delegates to the next General Conference of the M. E. Church South. The heroes of many a hard fight for this distinction in the church—Bruce, Dundy, Harrison, Stevenson and others, again flung their banner to the breeze; marshalled their friends in serried ranks, and voted them every time in order to represent in the General Conference a church which they now characterize as the mother of treason and the harlot of slavery! They asked the Kentucky Conference to elect them as delegates

to the General Conference of the M. E. Church, South, *after* that Conference had declined their proposition of reünion with the Church (North), and consequently *after* that act *had been done* which they now proclaim as the cause of their withdrawal. Now one of two things is inevitably true. Either these gentlemen intended to *serve* as delegates to the General Conference, if elected, or they did not. If they intended to serve, if elected, then why do they write, and preach, and in every other way declare that they left the M. E. Church South "because it refused to reünite with the Church North," or "because it is sectional," "it aided the rebellion," "it is corrupted by slavery," etc., etc. In the name of conscience is a seat in the General Conference so potent in virtue and so expiatory in character as to wash out such stains as these, and satisfy a conscience awakened by them?

If *they did not* intend to serve, if elected, then their conduct in seeking the election is inexcusable, and must receive the reprobation of every right thinking man. Take whichever horn you may of the dilemma and it pierces you.

When their scheme of absorbing the Church South into the Northern church, had been defeated, they asked a place in our General Conference, when this was refused, they bolted from the M. E. Church South, and in twenty-four hours *after* ~~as if~~ they had consummated their relation with a church ~~as if~~ from the one they left as day is from night! We are impugn the motives of men, especially of those with whom we have been pleasantly associated; yet we believe that when impartial men read the facts now stated it will be difficult for them to avoid the conclusion, that if these gentlemen had been elected to the General Conference they would not have withdrawn from the M. E. Church, South.

How strangely do the nine or ten "*reasons*" which Rev. J. G. Bruce gives in a letter to Bishop Kavanaugh, published in the Western Christian Advocate, sound in view of the foregoing and other facts! *He* left the M. E. Church, South, "because it is sectional," "because it fostered the rebellion," "because Bishop Early had said he would not ordain a man not loyal to the Confederate Government," &c. Now, Mr. Bruce has been

a minister in the M. E. Church South, since 1844. Has it taken him twenty-one years to discover that that Church is sectional? Yet allowing that he was conscientious in offering himself as delegate for the next General Conference, we have the astonishing feat presented of a mind reaching in fifteen minutes (about the length of time which elapsed from his defeat as delegate to his withdrawal), a conclusion which it was not able to reach in twenty-one years! He remained a minister of the M. E. Church South, during the four years of the war, and saw in the first year of the war the position and sympathies of his church clearly defined. He preached her doctrines, enforced her Discipline, and invited men to her membership and communion for three years after he saw her position in the war defined. Yet he never saw the heinousness of her "aiding the rebellion," so clearly as to force him from her communion until she respectfully declined to send him as her representative to the General Conference. He voluntarily remained under the Episcopal jurisdiction of Bishop Early for about two years after the Bishop had said "he would ordain no one not loyal to the Confederate Government," and then asked a place along side of Bishop Early in the General Conference, and when this was denied him, his religious scruples would not permit him to remain in the church any longer!

What theory in ethics or system of casuistry has he quieted his conscience for so many years upon matters which now drive him to opposite ends of the pole in his church relation? Had he been convinced of grave errors in the doctrines of the church he has left, a candid world would have applauded his action as being the result of a sincere love of truth. But he publishes to the world that he sacrificed every thing in his religious creed upon the altar of his hatred of what *one* man in the church *said*, and of what a few others *did*. Upon these grounds Paul might have abandoned christianity because the Galatians ceased "to run well," the Corinthians corrupted the Lords, Supper, and the Jewish Converts turned again to "the law."

We repeat the caption of this chapter: "*why did they withdraw?*" Reader, look narrowly at the facts now stated and draw your own conclusions.

CHAPTER III.

"HISTORY REPEATS ITSELF."

It has been truly said that "history is but a repetition of itself." The events of one age and the actions of one generation of men, epitomize the events and actions of all ages and of all men. We gaze with unutterable horror and disgust upon the actions of some men as detailed to us by a faithful historian, and in our hearts we consign the perpetrators to eternal infamy. Circumstances change, years roll on, and we are found reënacting the scenes which, when we first saw them in others, we could not find words strong enough to characterize, nor a hell deep enough into which to sink their actors. It is said of Robespierre, the French butcherer, that he was once the most humane of men. He voted against capital punishment for crimes, and advocated a philosophy of pure benevolence for the reclamation of the vicious. And yet he rises upon the page of history with the grim and hideous visage of a destroyer of his race. He alone, therefore, reads history profitably who is led by it to avoid in the future the errors of the past. Every member of the Kentucky Conference recollects when Rev. S. L. Adams divided the M. E. Church, South at Lexington, Ky., and drew away with him a large portion of the membership. Also when Rev. Geo. W. Smiley carried off a whole church in Louisville and erected it into an independent establishment, also recollect in what unmeasured terms of reprehension of the "*Loyal Eighteen*" denounced Adams and Smiley.

The shrill, ringing voice of Rev. Mr. Bruce and others, was heard on the Conference floor urging the infliction of the law upon Mr. Adams in all its unmitigated severity, and their hands were high uplifted for his condemnation.

If it had been suggested to these gentlemen then, that in eight years from that time they themselves would be at Lexington, at Danville, at Harrodsburg, at Newport, and everywhere else in Kentucky, sowing strife in the churches, introducing schism, leading off and organizing malcontent sympathizers, we doubt not that indignation would have spoken from every muscle of their faces to rebuke the insult. And yet it is true!—They have reproduced Adams and Smiley with additions which

doubtless make those gentlemen start aghast at their successors. From this point we are impelled to the delineation of a picture over which we would draw the veil forever. But truth requires that *that* picture stand out upon the page of history in all its dark colorings. Historic verity shall characterize what we say. After "the eighteen" had formally withdrawn from us, a resolution was passed assuring them of the continued respect and love of the Conference. After this the "eighteen" passed a resolution reciprocating the christian benevolence of the Conference. The Rev. John R. Eads, "one of the eighteen," raised his hand to heaven and called "Almighty God to witness that he never intended to do anything to disintegrate or otherwise injure the M. E. Church, South." Now what is the record of these gentlemen since those earnest assurances of confraternity and noninterference? The record of their protestations is scarce made in heaven before they begin the work of disintegration. Rev. Mr. Eads, who so solemnly invoked "Almighty God to witness that he never intended to do anything to disintegrate or otherwise injure the M. E. Church, South," recently published a letter in a Danville paper, giving an account of what *he* is doing there; and among other things he says:—"We are trying to bring back to the *Old Church* (North) those who left it in 1844," and pursuing this work he has succeeded in turning a number of the M. E. Church, South in that place. O, the irony of that logic that reconciles his solemn declaration at Covington with his actions at Danville! We invoke this for the sake of our common christianity.

We would not hastily charge upon these gentlemen the seizures of church buildings, the locking of churches against pastors regularly appointed to them, the divisions and strifes among hitherto fraternizing and co-operating members of the same communion, which have followed this radical movement in the Conference; but these gentlemen promised in their "Majority Report," at Conference, that they "*would advise our people to remain in their present church relations, and to maintain the integrity of their church organization.*" Now, their not only *not* having given this advice, but on the contrary having everywhere denounced this "*church relation,*" and strenuously

advised the *disorganization* of the church, justify the opinion that they are accessory to the disorders in the church, which have followed their withdrawal. This will more clearly appear by observing the following facts: An attempt was made at Shelbyville to hold the church and parsonage in the service of the "eighteen." At Harrodsburg they applied for and strenuously urged a *joint* occupancy of the church, and when this was refused them the Rev. Mr. Northcott drew away with him as many members as he could and established himself in the Court House. At Parkersburg, Va., the church was locked against Bishop Kavanaugh, and the minister whom he had appointed there, while the Rev. Mr. Onins, one of the "eighteen," was attempting to install himself as pastor. At Newport, Ky., the doors of the church were not only locked against the pastor regularly appointed, but an armed force was stationed *in* the church to resist, by bloodshed, if need be, the occupancy of the house by the regularly appointed pastor; and when the civil tribunal had decided that the house should be delivered up for the use of the M. E. Church, South, they put the finishing touch to the picture of lawlessness and wrong, by having the pastor, Dr. Huston, arrested by negro troops and spirited away. Wherever these gentlemen have located themselves, as Dandy, at Newport, Onins, at Parkersburg, Va., Northcott, at Harrodsburg, Bruce and Eads, at Danville, &c.; these scenes of disorder and violence have been enacted. On the other hand where they have not intruded, peace and order have characterized our churches as formerly. The fact, therefore, that these disorders have occurred in the church, and that they have occurred only in those places where these gentlemen have obtruded themselves, is *prima facie* evidence that they have incited every blow that has been struck in our Conference. What, now, becomes of their earnest protestations of confraternity and non-interference which they made at Covington?

These are the men who for four years have been proclaiming themselves the conservators of "*law and order, and the established usage of things*," This was their war-cry against the Southern Rebellion. If they had only taken the pains to examine that Code of laws by which the Commonwealth of

Kentucky is governed, they would have found there a decision of the Supreme Court of Kentucky, settling the question of ownership or right of church property. That court, in the case of an African Church, in Louisville, decided that "wherever a secession or withdrawal takes place from an organization, the party withdrawing forfeits all right and title in and to the property deeded to the organization, and said property shall remain in possession of said organization though *but one member* of the original organization remain." In the seizures, therefore, of our churches they have set the law of the land at defiance, just as the Church, North also arrayed itself against the Chief Magistrate of the United States, who by proclamation ordered the restoration of all church property belonging to the M. E. Church, South. We have here the example of ministers of the Gospel who for four years have fired every heart and nerved every arm they could reach, to put down rebellion and secure obedience to law and the authority of the President, turning round and lifting themselves up against the law of their State and the authority of their President. To withdraw from us and to enter whatever church they desired was a right which we readily accorded them. But to lay violent hands upon church property, to which they had forfeited all right, was an act in direct contravention of law, and without a precedent in the history of *Protestantism*, except in the unblushing acts of Bishops Ames, Clark and Simpson *et id genus omne*. This, reader, is the spirit of the church to which they invite you to commit your soul. The Western Christian Advocate, an organ of that church, in whose interests these gentlemen labor, published the following editorial, soon after President Johnson had, by proclamation, ordered the restoration of the Southern Churches which had been seized by Bishops Ames and Simpson. "So far as we can read President Johnson's policy, it is pouring oil on this devouring flame. As his plans are evidently empirical, we may trust that experience will correct his errors, if not, Congress must, or the nation will yet endure a most fiery ordeal." Now what are these *grave errors*" and "*empirical policy*" of the President which threaten the nation with "a most fiery ordeal," and which the editor of religious journal appeals to Congress to "correct?" They

may be summed up in few a words. During the confusion of a gigantic war and the prevalence of wrong, Bishop Ames and Simpson of the M. E. Church (North) seized upon Southern Methodist churches, expelled their pastors at the point of the bayonet, and settled their satellites in them. When peace and order returned to the land, President Johnson ordered the restoration of these churches to their proper owners, and for *this*, a baptised follower of Jesus threatens "a most fiery ordeal" to the nation! Only give to such meek and orderly spirits the rod of power, and some future Milton of the Church would have to pray:—

"Avenge, Oh Lord thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold."

In the same editorial the editor says:—"we learned from the Doctor [Newman] that an attempt was being made to obtain possession of the churches in the extreme south-west, in the same manner [by the President's proclamation] as in the case of McKendree Chapel, Nashville; but we also understood that Bishop Ames entertained views on that subject similar to our own recently expressed. It is not for us to surrender these trusts put into our hands by the Military authorities till the same authorities shall release us from our responsibilities."

Here is obedience to "the powers that be!" Here is an effort for law and order! This is the fountain at which the "loyal eighteen" drink and from which they draw their inspiration! Military misrule, and Episcopal rapacity place them in possession of church buildings for which they never contributed a farthing, and to which they had no more claim than Ahab had to Naboth's vineyard. When martial law is removed, and the nation desires the return of civil law and order, these reverend gentlemen denounce the Chief Magistrate as "empirical" and threaten the nation with "a most fiery ordeal" if these churches are wrenched from their clutches.

It is fortunate for us that God raised up for us a President whose love for his country, and respect for law, induced him to subordinate military violence and misrule to civil law. Otherwise a religeo-political fanaticism would have completed the desolations of war. We are at no loss, therefore, to account

for the conduct of those "eighteen," who went out from us with honeyed expressions of confraternity. Floating in their bewildered dreams were Camp Nelson, and its 10,000 negro troops, whose tread was to be heard at the threshold of every M. E. Church, South, where resistance was offered to these disciples of the *Western Christian Advocate*. They actually began the enactment of this drama, at Newport, by the arrest of Dr. Huston. The fires of radicalism were to burn afresh in Kentucky, and Church and State were to be alike wrapped in their flames.

If we contemplate these actions from the stand-point of Christian morals, they amaze us. That men who have been schooled in the morals of christianity; who have consecrated their lives to the propagation of principles of "justice, mercy, and truth;" who have held up the wicked example of Ahab's seizing Naboth's vineyard, as a warning to those who would disregard the rights of property; that *they* should enter the vineyard of another, eject its owner, and seize his inheritance, is a course of action which may be justified by New England higher-lawism, but for which we can find no warrant in the example of Christ, or the teachings of his apostles.

CHAPTER IV.

"Glory to God in the highest, on earth peace, good will to men."

Thus sang the angels of heaven when the Hope of the world was born in Bethlehem. He came the messenger of Peace, and herald of good will to men. "I came not to destroy," was written upon the oriflamme which he flung to the breeze. When he sent forth his disciples "as sheep among wolves," it was with instructions that, like their Lord, "they should not strive." After long years of persecution and wrong suffered, one of these disciples repeated the teaching of his Master: "and the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."

When his teachings shall prevail over every land, and in every heart, the Angels will sing anew their song of "Glory to God in the Highest; on earth peace, good will to men," as the

anvils of the smith make music all through the land "beating swords into plowshares, and spears into pruning hooks."

We had hoped that this holy religion had so far permeated the church, at least, as to make it a potent agency in the promotion of "peace on earth and good will to men." But a sad picture rises before the eyes of the christian here. A war unequaled in magnitude, and seldom surpassed in the bitterness of sectional hate, had swept the land with the besom of destruction. Property, peace, life and all were engulfed in its mighty vortex. Every home had been stricken; every heart had bled.

But that war had terminated, and even the most despondent had begun to look up and hope for a return of harmony and brotherly love. The most extreme of those in the seceded states, who lifted up the banner of war, were praying that the angels of mercy would stoop from Heaven, and wash out every stain of blood upon the land. When, lo, a Church, the M. E. Church (North) upon whose towers is written, "*par excellence*," threw itself into the closing breach, and flung the flambeau of discord into the bosoms of millions. Despising that peace which would rend from her grasp millions of ill gotten gain in confiscated church property, she preferred that:

"The lightning's red glare should paint hell on the sky,"

rather than relax her grasp. She adopted the most effectual means to keep alive sectional hate, and public disquiet—religious interference and proscription. She buckled on the armor for a religious war. She organized raids upon church property and peaceful communities. Wherever an M. E. Church, South, refused to receive "a loyal preacher," sent from some negro-worshiping district of New England, the church was to be seized and its owners ousted. The Western Christian Advocate, quoted in the last chapter, says, in the editorial referred to, "the Southern people never needed a ministry loyal to the core more than now, and it is not yet time, looking only to the nation's good, for them (the military authorities) to recall the trust"—the churches seized by Ames and others. Soon after the surrender of the Confederate armies, a Western Conference of the M. E. Church, (North) in its "Report on the State of

the Church," resolved that they would take possession of the Southern Conferences, oust their Bishops and ministers, and reorganize those Conferences without distinction of color; thus proposing the infamous scheme of taking the former slaves of a brave and intelligent people, and placing them as pastors and teachers over that people! If this could not be accomplished, and Southern churches could not be held by them, then must "a most fiery ordeal be endured by the nation."—*W. C. Advocate*. Pursuing this scheme of agitation and disquiet in the land, the Church, North, has recently appropriated hundreds of thousands of dollars to sustain in the Southern States, missionaries who, like our "Loyal Eighteen," are to enter into peaceful churches, create divisions, stir up the rancorous hate of old parties, and lead off those who cannot discern between "loyalty to the government" and religious fanaticism. Thus they propose to keep alive the fires of discord between the sections; So far they have succeeded. *To-day* there are greater agitations and disquiet in the land, on account of this religious persecution, than at any period during the late war. Thinking men are looking with dread to the future. They ask themselves what hope is there of peace, when religious fanaticism is seen renewing its strength and gathering up its energies after struggling masses and bleeding columns have disappeared from the field? The pulpits of the M. E. Church (North), and many of the journals in its interest, fulminate weekly anathemas against those whom it has been prevented from robbing only by the strong arm of the Chief Magistrate.

The close of the late unhappy war was a glorious opportunity for the M. E. Church (North), with all its weight of influence, to emulate the example and illustrate the teachings of Jesus. A display of that generous magnanimity which ought to characterise a great and flourishing body; extending a hand of brotherly love to those whose errors, if such they were, had led them into misfortune and distress; patience and forbearance towards the weak and helpless would have created more love for the government, and cemented a more enduring union between those lately in rebellion and the general government, than all the swords and bayonets that can be forged in a cen-

ture. Thus she might have proven the patriotism of which she prates so loudly, and at the same time her evangelical genuineness. But instead of this she commenced a system of petty persecutions, proscription, and intolerance which vibrated with pain the cords of millions of hearts.

There was a time in the history of ancient Israel when the tribe of Benjamin committed a grievous sin. All the tribes were marshalled, and a war of extermination waged against Benjamin. Twenty five thousand of their fighting men were slain in battle, only a little remnant of six hundred escaping to the rock Rimmon. Their cities were burned, their herds destroyed, and their wives and little ones indiscriminately slain. The vanquished few who survived yielded, and:

“Dropped from their nerveless grasp the shattered spear.”

Did the tribes *then* continue the work of desolation? To their eternal honor be it recorded, they came together and said, “O Lord God of Israel, why is this come to pass in Israel that there should be to-day one tribe lacking in Israel?” They grounded their arms, buried their sectional hate, and extended the hand of pity and love to the fallen. Israel was saved and the union of the tribes assured. A similar scene of war and desolation has been enacted in our day and country. But when a vanquished people stacked their arms and asked for peace, we have seen a christian church spurning the cry of the fallen, and whetting afresh the sword for slaughter.

One of the “Loyal Eighteen” has recently published a pamphlet in which he earnestly exhorts the members of the M. E. Church, South to leave her communion and enter the M. E. Church (North). He assigns no reason why they should take this step, but such as we would naturally expect from a political partisan. To any who may think seriously of complying with the exhortations of that author, we would say, if, with him, you desire to stir up strife instead of making peace; if you desire to conserve the interests of a religious political organization instead of advancing that “kingdom which is not of this world,” the M. E. Church (North) is the place for you. Her pulpits are arenas for political gladiatorship. Her annual Conferences have become political debating societies

Her General Conference has made itself an advisory committee to the Government, dictating measures, policy, &c., which it did in 1864. Even her conditions of membership are partly political. Now by taking membership with the author of that pamphlet, and placing yourself under these plastic influences, you can soon come forth an accomplished religio-political agitator, if you are as apt a scholar as he. But take heed that ye never say, "Glory to God in the highest, on earth peace, good will to men."

CHAPTER V.

"REBEL PREACHERS" IN THE KENTUCKY CONFERENCE.

We will devote a short chapter to a consideration of certain assertions made by some of the "Loyal Eighteen" concerning the filling up of the Kentucky Conference with rebel preachers. It has been charged that Bishop Kavanaugh threw the radical party in the Conference into the minority by transferring "rebel sympathisers" from other Conferences, and thus secured the defeat of their "Majority Report." Now the facts are, that when the vote was taken on the "Report," there were but two men in the Conference who had been transferred by the Bishop during the past four years, viz: Rev. Mr. Berryman and Rev. M. Onins, the latter of whom voted with the radicals, and subsequently withdrew with them. Hence the charge is false.

Since the cessation of hostilities, several members of the Conference who had been lawlessly driven from the State, have returned and resumed their places in it. Some have been transferred from other Conferences to fill the vacancies made in the Conference by the withdrawal of the "eighteen." Those members of this Conference, and those transferred to it, who in any way had any connection with the late war, are the following: Revs. Messrs. L. D. Huston, T. J. Godby, C. W. Miller, John B. Deering, and R. A. Holland. To correct certain errors, and to refute certain slanders set afloat by the enemies of our church, we will notice briefly the history of these gentlemen during the war.

Dr. Huston was at Nashville when the war began, an agent of the General Conference. When that city was occupied by

the Federal forces, he went into the Gulf States to avoid the unrighteous fate of Sehon, Baldwin, Elliott and others. He took work in the Georgia Conference and preached the Gospel in its purity, while Northern preachers were braying politics through the land and calling for "more blood." T. J. Godby was driven from the State by political violence, and took refuge in Canada until the storm was over. C. W. Miller was forced to leave the State on account of his opinions, or accept the alternative of a Northern bastille, without the privilege of knowing the charge against him. As general missionary to the army of Gen. Bragg, he preached the Gospel to thousands of perishing souls. R. A. Holland, after a rigorous imprisonment in a military jail in Louisville, for opinion's sake, went South, as Chaplain to a Kentucky regiment, but resigned that position when he reached Tennessee, and soon afterwards joined the Georgia Conference. There he labored acceptably and at the close of the war was honorably transferred to the Kentucky Conference. John Deering entered the Confederate army as a private, and, by the purity and exemplariness of his life, was raised from a private soldier in the ranks to the chaplaincy of his regiment—an honor seldom attained in the history of wars. Now, all these gentlemen were under the jurisdiction of some one of the Conferences during their stay South; and were amenable to such Conferences for their conduct—Huston, Holland and Deering to the Georgia Conference; Miller to the Mobile. If, therefore, their lives had been other than that of christian gentlemen their characters would have been arrested and published to the world. Was it, then, a crime so great that these ministers preached Christ crucified to thousands of sinners, though those sinners were in armed resistance to the United States? And are they for this denounced to the world as corrupt, degenerate men, unworthy to minister at the altars of Christianity? Does any friend of the house of Stuarts denounce the sainted Baxter as corrupt, and refuse to read his "Saints' Rest," because he was a chaplain to a regiment in the rebel army of Cromwell? Is Milton, the noble bard of England, execrated because he aided that huge rebellion which resulted in the decapitation of Charles I? No man is fanatical

enough to dream of such a thing; and when time has swept these radical calumniators into oblivion, a christian world will honor the men who preached the Gospel in its purity to Southern rebels.

CHAPTER VI.

IMPOLICY OF REUNION OF THE TWO CHURCHES. UNDESIRABLE, IF POLITICAL, IN VIEW OF PEACE AND PURITY IN THE M. E. CHURCH, SOUTH.—THE M. E. CHURCH (NORTH), INSINCERE IN ITS PRETENSIONS OF LOVE FOR THE NEGRO'S WELFARE—WHO IS HIS TRUE FRIEND?. STATISTICAL FACTS.

The fact of the division of the Methodist Episcopal Church in 1844, and the causes leading to it, have been before the public *as history* too long either to be *unknown*, or *wrongly known*, by any one desiring to know the facts in the case.

And yet recent misrepresentations of the *cause* of separation make it necessary to advert to that history as it stands upon the records of the church, and as it has been accepted by the church for twenty years. The radical part of the "Committee on the State of the Church," in their "Majority Report" presented at the last session of the Kentucky Conference, say in their preamble:—"And *whereas* the *existence of slavery* was the *principal cause* of the division of the Methodist Episcopal Church of the United States, therefore, &c."—(Report in Conference Minutes for 1865.) Here they unequivocally affirm that "*the existence of slavery was the principal cause of the division*" in 1844. We will allow that the gentlemen who withdrew from us last September, and who prepared, and urged the adoption of that Report, conscientiously believed in the truth of the Discipline of the M. E. Church, South, which they have spent half their lives in enforcing. Any other supposition would be truly revolting to a christian conscience. Now what saith that Book of Discipline which they have accepted and enforced for twenty years, concerning "*the principal cause*" of the division of the Church? Section II, of chapter I, page 13 of the Discipline of our Church, under the caption—"Of the Organization of the Methodist Episcopal Church, South," gives the following history of the cause of division, which must be familiar to every minister in the Church:—"In

the judgment of the delegates of the several Annual Conferences in the slave holding States, the continued agitation of the subject of slavery and abolition in a portion of the Church, the frequent action on that subject in the General Conference, and especially the proceedings of the General Conference of the Methodist Episcopal Church of 1844, in the case of Rev. James O. Andrew, D. D., one of the Bishops, who had become connected with slavery by marriage, produced a state of things in the South which rendered a continuance of the jurisdiction of that General Conference over the Conferences aforesaid, inconsistent with the success of the ministry in their proper calling. This conviction they declared in solemn form to the General Conference, accompanied with a protest against the action referred to, assured that public opinion in the slave holding States would demand, and that a due regard to the vital interests of Christ's kingdom would justify a separate and independent organization."

It requires no underscoring of sentences nor comments from us to show the reader that our Discipline, as above quoted, not only *does not say* that "*the existence of slavery was the principal cause of separation,*" but that it unequivocally asserts that an entirely different fact was the cause. It says that "*the continued agitation of the subject of slavery and abolition in a portion of the Church ;*" the suspension of Bishop Andrew from his Episcopal functions by the General Conference of 1844, because he "had become connected with slavery by marriage;" to so separate ourselves from a religio-political fanaticism, as to secure "the success of the ministry in their proper calling;" and to assure "the vital interests of Christ's Kingdom," constituted the cause of separation. How different is the language of that Book of Discipline which they have been enforcing for twenty years, from the language of their "Report!" Is there no difference between a fact being the *cause* in itself of a certain result, and that fact being the *occasion* of that result? Where a fact is the *cause* of a result, it is directly responsible for that result. Where it is simply the *occasion* of that result no responsibility attaches. Christianity has been the *occasion* of some of the bloodiest wars in history, but was "*the existence*"

of Christianity, therefore, "*the principal cause*" of those wars and evils? No sane man will affirm this. It was to relieve ourselves of that ceaseless agitation of the slavery question by abolitionists in the Church, which has hurled destruction upon half a continent, and which cannot still its ravings now that slavery is dead, that we withdrew from the M. E. Church (North). It will require but a glance at the history of the Methodist Church to satisfy any one of the truth of our Discipline in the statements it makes concerning the cause of separation. The agitation of the slavery question by abolitionists in the Church, began to assume a serious form as early as 1783. These agitators secured the adoption of resolutions by the Conference of that year, which threatened all "who held slaves contrary to the laws which authorise their freedom." In 1784 severe action was taken against those "local and traveling preachers" who would not emancipate their slaves. In December of the same year, rules so ultra and severe, were enacted that they had to be suspended in six months to save the Church from ruin. The agitation increased, and enactments against all connected in any way with slavery, followed enactments, until ruin or compromise was the only alternative left the Church. Accordingly in 1812 the compromise measure was adopted, which compelled all ministers in the Church to emancipate their slaves "*where the laws of their State permit emancipation.*" This compromise was in force in 1844, when the General Conference assembled. The first act of the Conference of that year on the slavery question was to suspend from the ministry the Rev. Francis A. Harding, of the Baltimore Conference, who had become connected with slavery by marriage. This suspension of Mr. Harding was voted by the Conference *after* the decision of Mr. Justice Merrick and Judge Key were produced, showing that "*under the laws of Maryland no slave can be emancipated.*" Here was a most palpable violation of a solemn compromise which had not yet been revoked; and this disregard of compromise and of plighted faith was sustained by the whole abolition element of the Conference, 117 voting for it, and 56 (Southern delegates) voting against it.

Following this was the action in the case of Bishop Andrew.

He had become connected with slavery by marriage, and the laws of the State of Georgia not only prohibited the emancipation of slaves in the State, but forbade Bishop Andrew from disposing of the slaves of the lady whom he had married, in any way. Here was a case most palpably within the provision of the compromise of 1812. And yet, the General Conference of 1844, because the abolition element of the Conference had grown into an overwhelming majority, suspended Bishop Andrew by a vote of 111 to 69. That frenzied fanaticism which has ever characterised the abolitionists of the North, in both church and state, prevailed in this instance and swept away every compromise barrier. A lawless majority, in the pride of brute force, spurned all law and all compacts, and there was nothing left to the church, in the Southern States, but peaceably to withdraw from the Church North, or meet inevitable ruin. So far, then, was "the existance of slavery" from being "the principal cause of division" that it stands upon the page of faithful history that the ceaseless "agitation of the slavery question" and utter disregard of the most solemn compacts by the abolitionists of the North compelled that division.

The impolicy of the church reunion scheme of the "eighteen" is as palpable, as their assertion concerning "the principal cause of division" is untrue. To say nothing now of the utter impracticability of the attempt, we need only advert to the fact that *seventy-five* annual conferences thus brought together, embracing the whole territory of the United States, containing ten thousand traveling preachers and a lay membership of one million seven hundred thousand, with all the complicated and diversified interests of so large and extended a body would oppose insuperable obstacles to the due conservation of all concerned. It would be a dead unwieldy mass, whose efficiency would be destroyed by its own huge dimensions. Dr. Elliott, of the Northern Church, declared the same in 1844, when he voted for the separation. In a speech favoring separation, he then said, "were the question (slavery) which now unhappily agitates the body *dead* and *buried* there would be good reason for passing the resolutions of separation. The body is now too large to do business advantageously. The measure (of separation) contem-

plated is not schism, but separation for mutual convenience and prosperity." The General Conferences of the Churches, North and South, require now from four to eight weeks each to attend to the interests of the churches which they represent. If the two churches were united the time would be doubled, most probably quadrupled, and even then the interests of the church would receive but a small part of that attention which they now receive. Passing by, therefore, the difficulties of accommodating so large a number of delegates; the distances to be traveled to reach any point selected as the seat of the General Conference; the long absence of the delegates from their churches, &c.; the simple fact of the unwieldiness of such a mass, and its inefficiency to care properly in its legislation for the diversified interests which it would represent, make this scheme of reunion most impolitic.

But if it could be demonstrated that the reünion of the two churches does not present such insuperable obstacles, we are met by the unanswerable fact that in view of the peace and purity of the M.E. Church, South, *re-union is most undesirable*. As a church, we desire peace, and this we have had in all its fulness since our separation from the Church North. The internal harmony and quiet of the M. E. Church, South, since 1844, are such as have seldom, if ever, characterized so large a body. There has never been a conflict of opinion on any vital question among us. There has never been any angry or heated discussions in any of our General Conferences. There has never been a conflict between our General Conference and any of our Annual Conferences. No schism, no sectional strife, no conflict with civil government, no political issues, have marred our peace or disturbed our harmony. We repeat, that our history in these regards is without parallel in the annals of large organizations. This we never had in connection with the Church North; and if we look at the history of bad faith and violated covenants, which has characterized the bearing of the Church North towards the church in the Southern States, we see absolutely nothing to ground a hope upon of a better state of things in the future, were we reünited with them. After they had agitated a dangerous political question from 1783 to 1812, and

the very existence of the church in the Southern States demanded a separation, they agreed, rather than miss their aim of crushing the church in the South, to the compromise of 1812, by which those ministers who came into connection with slavery were not to be expelled from the ministry if the State in which they lived prohibited emancipation. This was humiliating indeed to the church in the South, but for the sake of peace they accepted it. Thirty-two years, filled with insult and wrong, rolled on, and the General Conference of 1844 assembled. By that time the abolition wing of the church had grown into an overwhelming majority, and that majority, insolent in its pride of strength and frenzied by fanaticism, planted itself upon the baneful doctrine of *expediency*, and swept away every compromise and compact. Harding and Bishop Andrew were suspended, while the compromise of 1812 stood unannulled upon the records of the Conference!

When separation was thus rendered inevitable, a "Plan" was drawn up, upon which ecclesiastical connection of the two sections, North and South, was severed. In the committee of nine which prepared that "Plan of Separation," was Dr. Bangs, the historian of the Church North. The first article in the "Plan of Separation" presented by that committee, embodied the following provision: "The ministers of the Methodist Episcopal Church (North) shall in no wise attempt to organize churches or societies within the limits of the Church South, nor shall they attempt to exercise any pastoral oversight therein." When the vote was taken on this article of the "Plan of Separation," it was adopted by 135 to 15. And yet the ink was hardly dry on the parchment before they were swarming upon our borders, and when the late war began they had organized whole Conferences in the States of Virginia, Kentucky, Missouri, etc. Here was another instance of utter disregard of a solemn covenant. The fifth and sixth articles of the "Plan of Separation" provided that "there should be transferred to the agent of the Southern Church so much of the capital and produce of the Methodist Book Concern as will, with the notes, book accounts, presses, etc., mentioned in the last resolution, bear the same proportion to the whole property of said Con-

cern, that the traveling preachers in the Southern Church shall bear to all the traveling ministers of the Methodist Episcopal Church (North); and that the above transfer shall be in the form of annual payments of \$25,000 per annum." (See Plan of Separation.) These two articles were adopted by the Conference by a vote of 153 to 13. This was but simple justice, inasmuch as the Southern Church had invested largely in the Book Concern. And yet the next General Conference of the Church (North), when of course the Southern Church was not represented, attempted to rescind this article of Separation, and refused us all right to the funds invested in the Book Concern! Nor did they give us one farthing of that fund until the Supreme Court of the United States compelled them to. Such perfidy was never known in the annals of Protestantism before. They attempted to justify their action by stigmatizing the separation as a lawless secession on the part of the Southern Church; and yet *they* voted in overwhelming majorities for the "Plan of Separation," there being, at no time during its consideration, more than fifteen votes cast against any of its provisions.

But what can we hope for from the Church (North), when their perfidy to those of the Southern Conferences which adhered to them in the separation, is as glaring as towards us? In the separation, the Baltimore Conference adhered to the Church North. Through pretended respect for this Conference, the General Conference of the Northern Church did not appoint the usual Committee on Slavery at its session in 1848. This they did because the Baltimore Conference was slave-holding in its lay membership. But the ruse soon disappeared, and at the *next* General Conference, in 1852, they began to enact stringent measures against slave-holders in the church, and when the deadly folds of the anaconda had, as they supposed, so enveloped the victim as to crush life out at the first effort, they introduced a new chapter into their Discipline making *non-slaveholding a condition of membership in the church!* The insidiousness of the policy pursued towards this Baltimore Conference, can find its parallel only in that policy which has characterized their bearing towards the Church South.

They have uniformly plighted faith, accepted compromises, and promised well, until they have massed their majorities and matured their plans, and then, without even the decent form of revoking those compromises, etc., have spurned them all, and rioted in the excess of brute force.

Behold them, during the progress of the late war, rushing under cover of bayonets into the Southern States, as those States fell into the rear of the Federal armies, and seizing churches they never built, ousting rightful pastors, and at the point of the sword foisting upon an unwilling people preachers whose hands were foul with property filched from others! Hear them to-day protesting against Presidential proclamations ordering the release of those churches, and threatening the Nation with "a most fiery ordeal," if these proclamations are enforced, and as you lay this along side of their *Punic faith* in the past, ask yourself, reader, if reünion with such a people, and at such a time of political fanaticism, could promote peace in the M. E. Church, South. The instinctive promptings of self-preservation should forever keep us from such an alliance.

Nor does the *purity* of the M. E. Church, South, any less than her peace, demand that we remain separate and distinct from the Church North.

The M. E. Church, South, has never corrupted herself by political alliances. Her pulpits have never prostituted themselves by political preachings. If there is one sentiment of disgust in the Southern Church stronger than another it is against political preaching. That she might fully vindicate her claims to being a purely evangelical body, and disconnect herself from all political issues with which she had become entangled by her connection with the Church North, the Southern Church expunged from her Discipline the rule on slavery, regarding slavery simply as a civil institution. Thus washing her hands of the political phase of the question, she went forth upon the sublime mission of preaching salvation to white and black alike. And such success has attended her labors, as we shall presently see, as has seldom blessed a church. The Church North, on the other hand, is known by every thinking man in this country, to be most fearfully corrupted by political alian-

ces. Her pulpits resound, from Sabbath to Sabbath, with disquisitions on executive policy, congressional enactments, negro suffrage, &c., &c. Cheever, Henry Ward Beecher, &c., in other churches, are but *fac similies* of thousands of preachers in the M. E. Church (North), who have stolen the livery of Heaven in which to serve political parties. So deep is the corruption, and so huge the mania, that the General Conference of that Church, in 1864, assumed to advise the President on the conduct of the war! Star Spangled Banners float over pulpits that should be clothed with righteousness. Odes to John Brown are sung in their churches instead of the sublime Psalms of David, or the rich, gushing songs of Wesley. Lips that kissed the Holy Bible in ratification of the solemn vow "to preach the pure Word of God," now breathe forth frenzied harangues on government policy, &c. Whenever a church becomes thus allied with politics, it is essentially corrupt. "My kingdom is not of this world," said the great head of the Church. When Constantine I, raised the Church to the throne of the Roman Empire, and threw the meretricious trappings of politics around it, he implanted those seeds of corruption which brought forth the death-harvest of the "Dark Ages." The persecutions, inquisitions, tortures and torments, in all the refinement of cruelty which have characterized the Church of Rome, are but the result of her political alliances. The most hideous beast that rose from the troubled waves of the Mediterranean Sea, as Daniel stood in vision upon its shores, was the symbol of a Church polluted with politics. Following in the footsteps of these, is that Church to whose embrace we are urged by every consideration of present and future good! Heaven grant that the day may never dawn when the M. E. Church, South, shall sully her fair name and forfeit her character by such alliance!

If the peace and purity of our Church demand this separation, certainly its success since 1844 justifies that separation. Such success has attended the Southern Church since 1844, as has seldom blessed any church since the days of the Apostles. Up to the time of our separation from the Northern Church we were comparatively a feeble body. The ruinous agitation of the

Slavery question, by the abolition wing of the Church, and the proscriptions enforced by a lawless majority, fell like an incubus upon the Church in the Southern States. None of those elements of organic strength, such as publishing houses, tract, and missionary societies, &c., &c., characterized the Church in the South. The growing political corruption of the Church in the Northern States prejudiced the people against the *whole* Church and rendered its efforts abortive in the Southern States in any of the above enterprises. As soon, however, as the bill of our divorcement was signed, a brighter day dawned upon us. A mammoth publishing house was established at Nashville, Tenn., from which went forth an Advocate, a Quarterly Review, a Home Circle, a Sunday School Visitor, and tens of thousands of tracts, and books annually, "to spread scriptural holiness over these lands." As branches of this grand parent institution, were our publishing houses, and depositories at Richmond, Va., Raleigh, N. C., Charleston, S. C., Galveston, Texas, St. Louis, Mo., New Orleans, Memphis, Tenn., and San Francisco, Cal., with their Advocates, tracts, books, &c., &c. These institutions were filling the land with a pure evangelical literature. In 1854, we organized our Tract Society, with the venerable Bishop Soule, as President. In the same year we organized our Sunday School Society, which reported in 1860, as the result of six years' labor, 3877 schools, 433,735 scholars, and \$400,000 expended for Sunday School purposes. In 1845 we organized our Missionary Society. During the 15 years of its active operation, it organized 491 missions in the destitute portions of the regular work, among the Negroes, the Germans, the Indians, and the Chinese, numbering 432 missionaries, 92,325 church members, 173 Sunday Schools, 27,652 Catechumens, 8 Manual Labor Schools, and 541 Indian pupils. The annual expenditures upon these missions by the Church, South, have increased from \$68,529 in 1846, to \$234,442.13 in 1860. Thus in fifteen years the Society expended on missionary labor, the sum of \$2,128,429. The missionary labors of the Southern Church among the slaves of the South, have been blessed with unparalleled success. Taking up that race in its brutishness and abjectness, the Southern Church

organized them into Churches, Sabbath Schools. &c., appointed white ministers to teach them, supporting those ministers out of the free-will offerings of our people, and when the civil war began she had gathered into her communion more than two hundred and fifty thousand of those sons of toil—more communicants than all the Christian Churches in the world number in heathen lands.

Thirty thousand negro children were enrolled as catechumens, and received catechetical instruction regularly. About two hundred white ministers were annually appointed by the Southern Conferences to labor among the slaves, on the plantation, in the church, everywhere, and thus promote their evangelization.

The Montgomery, (Ala.,) Conference, at its late session, say in their "*Report on the Relation of the Church to the Colored People*," "A year ago the statistics (of that Conference) showed 15,710 colored members, besides a large number of catechumens under pastoral oversight. Including other conferences comprised within the limits of the State, it appears, comparing church statistics with the census, that we had gathered into church membership one out of every five of the whole adult colored population of Alabama." Again, that conference says: "Our last Annual Report shows, besides the colored population served by pastors in connection with white churches, thirteen missions exclusively to people of color, supplied by preachers from the Montgomery Conference. These missions were on the large plantations, and contained 3,938 members and 1,831 children and youths under catechetical instruction."

This is part of what the M. E. Church, South has done for the negro race. Tens of thousands have gone home to heaven from her communion to sparkle in the crown of her rejoicing.

The success of our church among the white population is not less astonishing. Starting from almost nothing in 1844, our statistical reports for 1859 show 2,494 traveling preachers, and 708,951 members.

The success of the Church South, in her educational institutions is a part of the Nation's history. It is useless to encumber the reader with the number and location of our various

Male and Female Colleges. They stand all over the States embraced in our church, and are, in many instances, unsurpassed in the splendor of their endowments, the high grade of educational advantages which they furnish, and the number of students whom they annually matriculate. In view, therefore, of the foregoing facts in the history of Southern Methodism, we do not deign to notice the ridiculous assertion of radical disorganizers and ecclesiastical experimenters that the M. E. Church, South is not self-sustaining and therefore must seek the strong arm of the Church, North to lean upon! The fact is, we never were self-sustaining until we extricated ourselves from the death-hug of that "*strong arm.*" When the cords that bound our Church to a religio-political organization were severed, she sprang forth "like a giant refreshed with new wine." Hurling all political shackles from her, she went forth upon the sublime mission of saving souls. Each rolling year has widened her borders and strengthened her hold upon the affections of the people. And now having gathered hundreds of thousands around her unpolluted altars, she stands:

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

In view of the history of the two churches, now before us, we calmly believe that reünion would compromise the usefulness of the M. E. Church South, if not her character. For these reasons the Southern Conferences, in their recent sessions, have, without a dissenting exception, firmly declined all propositions looking to that end.

In concluding this chapter, we would suggest to the M. E. Church (North), that if they are so anxious to extend their borders and serve the cause of humanity, to withdraw the \$300,000 recently appropriated to sustain men in the work of dividing churches and stirring up strife in peaceful communities, and appropriate it to the religious wants of thousands of once-happy negroes whom they have nearly ruined by religio-political propagandists. They have torn these negroes from old and sacred church relations; they have destroyed their Missions;

broken up their churches, taken their children from the sabbath schools, and turned them all loose upon the highway to barbarism.

The Montgomery Conference, in a Report on the subject of Colored Missions, say that of the thirteen Missions, 3,938 members, and 1,831 catechumens, under the care of that Conference, nearly all have been abandoned on account of the evil influence exerted upon the negro by Northern fanatics. Reports equally painful come from other Conferences. And what is the M. E. Church (North) doing for those wretched people whom it has deluded? The government is filling those States with hospitals, poor houses, etc. for the negroes: the Northern Church is squandering thousands of dollars to keep alive the fires of radicalism: but in no instance do we hear of a mission established or any other step taken to ameliorate the negro's condition or make him a better man.

From such insincerity and hollow pretentiousness may God forever deliver us as a Church!

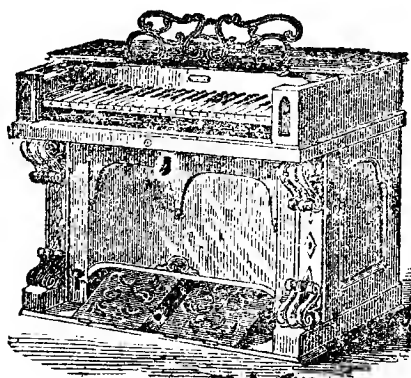
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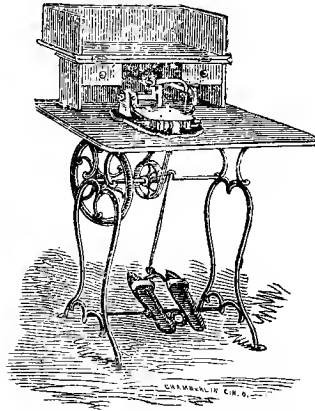
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